

**"WE DID IT FOR
OUR COUNTRY"**

CHRISTMAS

There are several differing ways of looking at Christmas. The pious Christian regards it as a religious festival, the commemoration of the supposed birth of the S-O-N as opposed to the pagan Egyptian celebration of the birth (or re-birth) of the S-O-N. The kids all look forward to toys and other presents (if they are 'poor enough') from Santa while the churches and the press have a field day raising funds to buy gifts for the most poverty-stricken victims of capitalism.

The joy in this joyous occasion in the case of the merchants and money-lenders is directly in proportion to their take from the shoppers and workers. And millions of struggling wage slaves, bracing themselves for further escalation of their debt trials, manage somehow to enjoy the festivities, postponing their added worries until December 30th.

The socialist observes this annual waste with a jaundiced eye. Not that socialists are opposed to festivals as such. The custom of celebrating the changing seasons long predates Christianity and it is at least conceivable that festivals will be enjoyed when religions of all sorts have become a remembered historical episode in man's development. So our emotions at this time can best be termed "mixed."

For leaving aside the religious and the commercial significance of Christmas there is a certain something in the air at this time that underlines the true nature of mankind. The propagandists of capitalism would have us believe that we are, intrinsically, competitive and aggressive toward one another, that a society that can (we claim) best be described as cannibalistic, such as capitalism, is a natural way of life. We are supposed to believe that it is normal for big fish to eat little fish in the world of man as well as the world of fish. There is supposed to be nothing bad about a society that

compels working people to compete among themselves for the opportunity to work, to support themselves and families, that divides them on the basis of skin pigmentation or ethnic background or religion.

But despite all of the pressures, including the added pressures of a capitalist Christmas, the gregarious, cooperative, nature of man does bob to the surface, if only briefly, during this period as it does on other equally brief occasions throughout the year. True, the feeling to which we allude is largely debased by the spirit of charity for charity debases the giver at least as much as it does the receiver. Charity is and must be accompanied by the attitude that it is normal and right that there should be those who are in a position to give and those who must be compelled to receive. It is a non-recognition of the fact that divisions such as this exist only because of the economic organization under which we live and that such organization has long outlived its usefulness. Charity fosters passiveness and reaction rather than a spirit of genuine revolution, the urge to organize for the abolition of the social system that degrades humanity.

What, then, would be the nature of a festival in December in a socialist world? We can, of course, only speculate on the positive aspects at this time. It is much easier to predict what will not exist. For one thing, any religious significance will have vanished. It will be no longer necessary for society to support institutions that serve no useful function and with the knowledge of man's dominion over economic forces the urge to maintain religions will undoubtedly disappear. There is nothing, certainly, instinctive in man that makes him believe in a supernatural. Religion must be learned. Secondly, the custom of exchanging gifts, if indeed it will exist, will not be based to any extent on the proddings of an economic class that benefits from such an exchange. For the rest, we are content to leave it to a socialist future.

It is now nearly two years since we have had the misfortune to publish an issue of our Journal.

During that time, we have seen a Canadian general election, the escalation of the war between Iran and Iraq, war in Lebanon, the worsening cold war between the U.S. and Russia, the continuance of the recession and some globe trotting chicanery by the pope, to name but a few events - in all, business as usual under capitalism.

In Canada, the most note-worthy event was the election, in which some candidates took the unusual, and almost unprecedented step of admitting they don't know the answers (one wonders if they know the questions) - and couldn't promise they could solve the problems. Though this may seem commendable in its honesty, it must also be recognized that they wouldn't be so honest if they thought it would lose them votes.

This goes to prove how blasé people have become. They know they dislike what they have - and sooner than study social events in relation to economic conditions, they opt for the hard way out by voting for the Tories Tweedledum instead of the Liberals Tweedledee.

The fact that much of the blame for the present state of affairs was directed at Trudeau, (with Turner, unable to save the sinking ship at the last minute) and a new face, a new image - Mulroney was given a chance, only tends to emphasize the above.

The articles contained herein will supply the answers to the basic questions everyone should (and some are asking, "How can we solve our problems?" - and "is there a better way than any tried yet?")

We regret that our meagre finances have made uniform typesetting impossible, therefore, we offer our apologies for any disappointment you may have in regard to the visual effect, but assure you it is more than compensated by the wealth of knowledge contained in the articles.

NOW THIS IS WHAT'S WRONG WITH SOCIALISM

It often strikes a Socialist as amusing that so many of the critics of Socialism have become atone of Capitalist Society.

Many equate Socialism with Dictatorship and yet today only a mere handful of countries have even the mere trappings of democracy in the Capitalist sense, e.g., the vote, free press, free assembly, etc., and with some of those countries it's only a matter of degree. All this after a war to make the world "safe for democracy".

We are told that individual freedom will suffer in a Socialist Society and I cannot help but wonder how splendid it is to be free under Capitalism. Free to be unemployed, free to starve (which a lot of the world's population are doing), free to eat adulterated food, free to breathe polluted air. It's lovely to be free under Capitalism especially in such places as Russia and China and to a lesser extent the United States.

"But Socialism will bring regimentation and uniformity" our critics say. I often look at rows and rows of stereotyped apartment buildings and notice the lack of uniformity. I'm sure many workers who have to punch in and out, work on conveyor belts and fill in time sheets would never dream of calling life regimented under Capitalism. One only has to look around today at the way young people dress and the so-called music they enjoy to notice the drabness, uniformity and regimentation of their lives.

But Socialism will create moral laxness and sheer callousness - need much be said? Isn't Capitalism such a highly moral society. In many countries in recent years some of the most highly moral civic dignitaries have been unable or unwilling to obey their own phoney laws which they hand down to us (to keep us in line), with all the self-righteousness of a God On High.

"But Socialism will destroy the family life" - of course there will be changes in the family life because the changes in the economic conditions of life will cause changes at every aspect of social

life. However, Socialism cannot destroy the family life - Capitalism is fast finishing the job for it. In the most advanced country in the world there are now as many divorces as marriages. Many happily married people (not that there's that money) have terrible problems with their children. It is quite logical (in its own illogical context) that the pressures and moral decay of Capitalist Society will (and has) devastating effects on the family life.

"In a Socialist Society with no financial inducements to work, lots of people will be lazy". What however, is laziness except lack of inspiration? Certainly there are many lazy folk around today, how many Capitalists work "too" hard. In any reasonable sized company one will notice individuals who don't pull their weight in the exploitative process, and some are able to get money without working. Could it be that Capitalism is unable to give them incentive and inspiration? Well I never!, that will never do!

One criticism I would especially like to draw your attention to dear reader is the one that says that Socialism will stifle individual creativity and initiative. No economic system can prevent human ingenuity expressing itself, nor is there any reason it should. Where the confusion stems from is that it is not clearly understood that the economic character this takes is determined by the system one lives under.

Under Capitalism, they call it free enterprise. One starts a business, makes a slight profit at first, expands the business and profits increase. Then the house in the suburbs, cottage at the lake, Caddy in the garage (or driveway if you are showing off to neighbors), kids go to college, etc., etc.

Are these type of people really happy though? It doesn't need me to say money or not, when they'll tell you so themselves. In their family life they have sometimes worse problems than their employees - wife goes to the shrink, kids on drugs and sometimes in trouble with the

police. Yet these are those who are the personification of the great Capitalist ideal "anyone can make it". When one has so-called "made it" one sometimes sees the emptiness of it all. In a system where it's everyone for his or herself there is no really worthwhile set of values one can abide by to live a really fulfilling life.

Though no economic system can prevent human creativity, etc. Capitalism has to an extent stifled it. In the cut-throat world of competition many fail, many have been unable to raise the capital to even start and many who have been successful have had to go bankrupt because of the raise(s) in the bank rate. It's no wonder so many feel insecure, it would be a wonder if they didn't.

In a Socialist society where the tools of production will be used, first and foremost, to provide all with the necessities of life and where all stand equal in relation to the tools of production there will be nothing to prevent full rein being given to human creativity. All will be free to develop their personalities and various abilities to the fullest possible facet, and all will contribute according to their various skills and abilities. The premise of human production will be based on serving human-kind and from this people will get a satisfaction unknown under Capitalism.

It will reach a point where, as Oscar Wilde said, "a man will be known for what he is, not for what he has".

Ray Rawlings

QUESTIONS OF THE DAY
from
The Socialist Party of Great Britain,
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The Chinese Revolution-
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Who are the ecologists?

It is broadly accepted that acid rain is damaging forestry, fisheries, agriculture, buildings and public health throughout Europe, Eastern Bloc countries, Scandinavia and North America. For example over 18,000 lakes in Sweden are "acidified"; 4,000 of them are "biologically dead". According to information put out by Acid Rain '84, an ecology group, 34 per cent of West Germany's forests are damaged by air pollution and in 1982 almost 1½ million acres of woodland were designated a total damage area. These are but two examples of widespread damage to the environment which is admitted to be a rapidly worsening problem.

It is also accepted, except by the Central Electricity Generating Board, that acid rain begins with the release of sulphur dioxide into the atmosphere, mainly from power stations burning fossil fuels and also from industry. From a total of 20 million tons of sulphur dioxide released in Europe in 1982, Britain topped the league with emissions of 4.2 million tons.

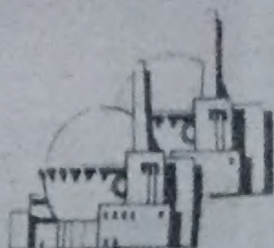
In the minds of many people this presents itself simply as a practical problem of pollution, but if this were the case then there would be no difficulty in solving it. The means for preventing these emissions of sulphur dioxide are available, so technically speaking there would be no difficulty in stopping it now. But the problem is not what it appears to be. At a conference held on the environment in Munich in June 1984, the British Government delegation refused to agree to reduce sulphur dioxide emissions by 30 per cent, stating that in Britain this would cost 1 billion pounds. This is the real reason why pollution is not stopped and therefore the cause of the continuing problem. It is part of the economic constraints imposed on social action by capitalism.

As a pressure group, Acid Rain '84 have their own economic difficulties. Their leaflets ask for donations to their acid rain appeal. One can give £5 or £10 or more, though it is not clear what they do with the money. Doubtless the 1 billion pounds required for a 30 per cent reduction is beyond the scope of their fund raising campaign but they say that the money will fuel their efforts to protect the environment. The group is part of the Friends of the Earth organisation, which shares the outlook of the Ecology Party, which in its turn seeks to form a government to run capitalism. The question arises, where would an Ecology Party government get the 1 billion pounds to finance a reduction in emissions of sulphur dioxide, or possibly the 3 billion pounds to stop it altogether? In their intended version of capitalism an Ecology Party government would attempt to control the use and development of industrial methods through taxation. They would penalise destructive methods by taxing them out of existence and use the money raised to finance ecologically be-

nign ones.

They would introduce new taxes such as a natural resources tax aimed at conservation and re-cycling of materials; a progressive turnover tax which would penalise large enterprises, and a tax on advertising aimed at "consumerism", although the mass of the population might be surprised to learn that they are guilty of wanton consumerism. They would stiffen capital transfer tax and capital gains tax, and again corporation tax would penalise the large enterprise.

All these taxes, however, are not to be spent solely on ecologically safe projects. An Ecology Party government would maintain armies and armaments production. This is according to the ecological principle that the use of chemical weed killers must be stopped but the use of guns for killing people can continue. As their 1983 Election Manifesto states, "Having unilaterally renounced all nuclear weapons, Britain should continue to possess conventional weapons suited to a defensive role". They do allow that "Overall spending on defence should be progressively reduced", but presumably this is on condition that the other side does it as well, which is usually the view taken by the other side and the reason why it never happens.



The Ecology Party, then, stands for the continuation of capitalism complete with commodity production, rival nation states, armed forces and an horrendous taxation system. Though they might think it is a new idea, in fact the notion that a controlled re-development of capitalism can be politically stage-managed through the taxation system is an old and failed idea. It originated in the Labour Party, which in the past imagined that class differences could be removed and worthy social projects initiated by control of taxes. The Labour Party also took the view that arms expenditure could be progressively reduced: in practice they have been one of the big spenders on arms.

No Labour government has ever been able to implement its policies based on tax measures. It was Sir Stafford Cripps who, as Chancellor in the post war Labour Government, brought his supporters back to reality when he told them firmly that he was not in a position to impose taxes in an arbitrary way. The question arises, why has no Labour government ever been able to do it, and why will the Ecology Party not be able to do it in the future?

The central contradiction in the arguments of the Ecology Party is that they would be asking statute government funds for what they consider to be desirable objectives. Not just 1 billion pounds for the reduction of sulphur dioxide emissions but also for many other measures. Yet at the same time they seek to break up the structure of economic viability in energy supply, use of materials, and industrial and manufacturing production methods from which government funds in the form of taxes are derived. In these circumstances, where do they imagine an Ecology Party government would get the money? The structure of commodity production and the particular production methods taken up is not something determined by free choice about what is socially desirable. These production methods are determined by competition in the market.

It is totally unrealistic to imagine that commodity production, whereby goods are presented for sale in the market, can embrace a section of the world capitalist economy which has adopted production methods which are significantly less competitive than the rest. With lower productivity and higher costs the goods produced simply would not sell for a profit and therefore production would not take place. An Ecology Party government would depend for its funds on the prosperity of the national economy and the inevitable result of imposing higher costs on the capitalist economy, either through high taxes or uneconomic production methods, would be collapse and the rapid demise of such a government. If the Ecology Party government seriously attempted to implement its programme it would not last weeks. It would not only be capitalists who would seek to eject them but workers too would quickly want them out.

Not is it practical to imagine that all sections of world capitalist producers, either as enterprises or governments, including state capitalist governments, could agree to adopt production methods which were less than the most efficient available. The plain fact has to be faced that commodity production is still using, for the most part, energy sources which began with the industrial revolution over two hundred years ago — the burning of fossil fuels. There can be little doubt that the 20 million tons of sulphur dioxide released into the atmosphere in Europe in 1982 represents an increase over what was released in particular years during the nineteenth century. The undoubted reason for this is that this remains the cheapest energy source.

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THE SOLUTION: PRODUCTION FOR USE

By accepting that capitalist production should continue the Ecology Party has destroyed the credibility of its best arguments. Like the Labour Party before them they have made a political appointment with failure and disillusion. Worse than this, they are now diverting concern over desperately serious problems into a political dead end which can only have the effect of delaying real solutions.

The resources of the earth do not represent the natural environment in which human life, as part of nature, must find its own equilibrium. They take on an economic form, functioning as the material elements of capital. The economic drive which governs their use is the accumulation of capital, which is itself governed by the economic laws of commodity production. This inevitably results in the inability of society to consciously regulate its relationship with the natural world. The function of the working class is to apply its labour power to natural resources for the object of profit and capital accumulation. Thus oil, coal, natural gas, metals, the land, seas, forests and atmosphere function economically for the object of capital accumulation. This is the system which the so called ecologists want to perpetuate.



With the abolition of capitalism, in which goods take the form of commodities for sale on the market, and the abolition of the wage labour/capital relationship, socialism will establish direct cooperation between producers and goods will be produced directly for need. This will eliminate the economic constraints which at present severely limit the use of production methods. Production for use will consciously regulate production and this will include a choice of methods limited only by available technique and practicality. Socialism will also eliminate a vast amount of waste and at least double the number of people available for useful work.

In these circumstances, production for need will not be solely confined to material consumption. It is a vital need that human activity should interact with the natural environment in non-destructive ways. Socialism would have no difficulty in ap-



West German police turn water cannons on anti-nuclear power protesters

plying a principle of conservation production which would include working within existing natural systems without altering them. This would be the only safe way to proceed.

Certainly in the field of energy supply the rapid development of safe renewable sources would appear to present the most desirable option. Though these are at present hopelessly uneconomic under capitalism, socialism would have no difficulty in developing and applying this existing technology. Conservation production would mean employing methods that avoid using up and destroying natural resources. For example, standardised machinery could be designed with the minimum number of wearing parts which, with simple maintenance, could be easily replaced and the materials recycled and used again. For parts of machinery not subject to wear, durable materials which do not deteriorate could be used. If for some reason such machinery became redundant, the materials involved could be recycled and used again. The principle of conservation production could establish the practice that once materials became socially available after extraction and processing, they would be available for permanent use in one form or another. Thus socialism would bring into use means of production, permanent installations, structures and goods which would last for a long time, and even when redundant could be recycled for other uses. With its shoddy goods, built in obsolescence, and the pressure of the market to constantly renew its capacity for sales, capitalism is incapable of applying this production principle.

The kind of world implied by the aspirations of the so called ecologists is one where society could make definite decisions about how best to provide for needs and then be free to implement those decisions outside the economic constraints imposed by capitalism. There can be only one way to achieve this — through the success of the world socialist movement. It is inconceivable that the life of world society

can achieve equilibrium with nature unless it first achieves unity and common purpose within its own organisation.

The fatal error of the Ecology Party is in thinking that the mere winning of an election, and the establishment of their own government to run capitalism, will enable their aspirations to be advanced. The problem does not resolve itself solely as a question of who runs capitalism. The fallacy involved in believing this is the one which has brought the Labour Party to failure and disillusion. They would find that capitalism would run them, as it has the successive Labour governments. The Ecology Party has gained membership partly on the basis of the failures of Labour Governments, but in their turn they have adopted exactly the same erroneous position. So much is this the case that we can already anticipate the weak excuses, the shifting of blame and apologies for their inevitable failures. These will be the state of trade in a possible future depression, a balance of payments crisis, the run on the pound, industrial strife, the conditions imposed by the International Monetary Fund for granting loans, inflation, renewed war. What makes the Ecology Party think that if they were to win an election all these features of capitalism would suddenly disappear?

The continuation of capitalism on its blind and uncontrolled course is a gamble on the conditions of life itself. This is surely within the view of anyone with a serious concern for ensuring a stable balance of natural systems in which humanity can enjoy being part of nature. Who are the ecologists? Socialists are the ecologists. Members of the "Ecology" Party should join us now.

P LAWRENCE



THE PASSING SHOW

NDP'ER IN HIGH PLACES

Ed Schreyer, with an agile mind and being a product of the halls of higher learning, has always been on the ideological borderline between the Liberals and the NDP. Which of these two capitalistic parties he was to have fun in, and contribute to working class confusion with, was finally decided in favor of the "working man's friend". He led the NDP's Manitoba wing in two election victories. In his third attempt, he wore his "lucky shoes" and lost. Which shows that leadership has less to do with knowing what's going on and more with deceiving the majority who don't own and control the means of life.

But the figure heads of King capital have to show affluence. That's part of the charisma and hypnosis that causes some of their faithful followers to abandon reason in favor of adulation. On this matter, a local newspaper columnist, who is paid to be unperceptive, in addition to passing his nonsense on to other victims, was pleading for a temporary suspension of the principle. A news item revealed that the now Governor General Ed Schreyer's summer residence, or one wing of it, was to be renovated to the tune of \$5.1 million. The columnist said: "I'm wondering why Schreyer, the great socialist and friend of the little man, hasn't spoken out against such spending on his summer digs. Surely the place will hang together until this monetary crisis is over..."

Schreyer may have some covert reason for his silence, but he probably wouldn't disagree with the tall tale that less government spending will cure the depression. And he would also agree with the Conservative columnist, that being a friend of the little man involves all the political illusions that compels "the little man" to be an exploited class.

This article was penned when Trudeau was Prime Minister, but because of its depth and perception, it is worthy of inclusion.

MUSTN'T TOUCH

With mass unemployment plus heating oil and electricity costs as high, a lot of former loggers and farmers are cutting firewood for sale. They are doing the cutting on land that we have been told belongs to all the people, e.g., crown land. Sorry, property society clings to archaic legal terminology in the preservation of its outdated values. The expression "crown" means land belonging to the state, exclusive of leases by timber giants that cost a lot of money, far beyond the means of my average welfare recipient.

This contradiction is a tough one for 9:00 to 5:00'ers to swallow. You see, the culprits are accused of stealing the trees that are alleged to belong to all of us.

The first indigestible bit is if the land belongs to all, how come about 10 percent of the population is fabulously rich while the other 90 percent are generally insecure? Secondly, comes the bigger steal from ourselves? Steal our property? So maybe those people in the Socialist Party of Canada are right, the province, the country, like all countries, belongs in common to the capitalist class.

Workers are allowed to camp, hunt, boat, swim, pick berries and hike with restrictions in some areas. But do not remove any property please. It does not belong to you.

TRUDEAU'S OBSCENITY

There is not total agreement on a show of affluence as food for proletarian minds. Especially leaders of political parties as such. Prime Minister Trudeau went on a cross country holiday with his sons, in the Governor-General's richly appointed, private rail car and special train.

At one stop, he gave his classic one-finger salute to a cluster of protesters. Not surprisingly, "The Economist" magazine and the Victoria Times/Colonist suggested that Trudeau "...should have flown economy class at his expense instead of using the railway cars at our expense" (Emphasis ours). Meaning government expense of course.

It is sad that workers have swallowed the myth that the extra money tabulated on their pay statements, that moves on to the government as taxes, was ever a part of their wages. Trudeau's "body language" might have been a show of contempt to the under class in general, being a person of substance himself, to the happy tune of \$14 million or more. But workers standing in the cold, waiting for the P.M.'s train, on the impetus that government money is their money, could also be an obscenity. In which case the Prime Minister might have thought that one obscenity deserves another.

J.G.

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THE CAUSE OF WAR - CAPITALISM

It is never in the interests of the working class to support war. Wars are fought over private property and related issues and as long as we live under capitalism, the conditions that give rise to war will always exist. Capitalism is the cause of modern war.

This is the World Socialist Party of The United States. Our Head Office is in Boston, Mass., and we are an international movement whose objective is the achievement of Socialism. We have companion parties with the identical object and principles for which we stand, located in Austria, Australia, Canada, England, Ireland, and New Zealand.

If we were living under a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole, war would be non-existent. For Socialism is a system which would be world-wide, with no trading, buying and selling, but goods and services would be produced solely for use and not for profit. People would give to society according to their individual ability and take from society according to their needs. Such a society would unite the human race as a social unit, with no economic classes, or divisions, or national barriers, and the material objective would be - to produce and distribute goods and services in sufficient quantity, and of the finest quality that can be practically obtained, to satisfy the needs of all. In complete contra-distinction of this, Capitalism produces international rivalries that are the basic cause of modern war.

Socialism is a system under which men would finally be living in perpetual peace and harmony and wars would have become a matter of history. War in the modern world, has the potential for the destruction of the human race. It could be argued that this will never happen, but it cannot be denied that Capitalism has produced atomic warfare, and the potential for total human annihilation does exist. This ever constant threat of total human destruction, with which we all have to live, is sufficient reason unto itself for the workers of the world to organize for socialism and abolish capitalism - and to acquire the education, knowledge, and desire to effect this change as quickly as possible.

The World Socialist Party has a most clear and positive attitude to war. We are opposed to all wars, whether they be major and world wide, or minor and localised. And our opposition to all war has been consistent from the time of our origins with the establishment of our companion party in England, The Socialist Party of Great Britain, 1904. We do not oppose war in peacetime and change our position when war is declared, jumping on the Band Wagon of flag waving, patriotism, and jingoism. The World Socialist Party, and its companion parties, state that all wars in the modern world are fought over private property issues, markets, trade routes, and spheres of influence.

Modern war is really an extension of "business under capitalism" carried to an extreme of ultimate violence, when the economic rivalries between the various national sections of the capitalist class can no longer be peacefully resolved, or controlled. War is business as usual, but with the added ingredients of the insane and mad slaughter of humanity fighting over the material interests and properties of a minority. The working class, as that section of society that is propertyless in the means of wealth production and distribution has no interests at stake in supporting any war, at any time, for any reason.

Make contact with us. We look forward to your questions and comments - and your support.

Sam Leight
World Socialist Party of U.S.

CAPITALISM - A FISHY BUSINESS

FOR CENTURIES THE PEOPLE OF MINAMATA, A JAPANESE COASTAL TOWN, have eaten fish as their staple diet. Then, suddenly, in 1953, they began to complain of numb limbs, tunnel vision and uncontrollable shaking. Village cats stumbled, screeched, went mad and died. Dead fish littered the shore.

Only later did the health officials link it to a factory which was dumping methylmercury into the water. By then, 327 were dead and another 1,294 were either blind, paralysed, suffering muscle cramps and a variety of other ills that became known as Minamata disease.

This may seem remote to North America, until it was discovered in 1970, that the Great Lakes and about half the fresh water areas in the U.S. and Canada contain dangerous mercury levels. That year, two Indian bands north of Kenora, near the Ontario - Manitoba border, learned they were being poisoned by mercury pollution in the English - Wabigoon river system. The discovery stopped their fishing, their sole means of earning a living and forced many on welfare. They still can't fish the waters and though it hasn't been diagnosed as such, many are suffering from the symptoms of Minamata disease.

Ten years of controls have helped to a small extent, but the mercury has been supplanted by more serious problems. Six species of fish from five of the great lakes, have alarming cancer rates. Virtually all coho salmon in Lakes Erie and Ontario, are laced with chemicals, to the extent that, in the words of Prof. Ron Sonstegard, of McMaster University, "One meal of this fish is like drinking a lifetime of water. Great Lakes fish are so poisoned that by eating just one, you'll have consumed an equivalent amount of contaminants if you drank Toronto water for a lifetime." . . . Toronto Daily Star, May 12, 1984.

The salmon suffer thyroid and reproductive problems and when Sonstegard fed rats a steady diet of the sick fish, they developed the same health problems. Herring gulls and also other fish-eating birds, develop goiter, reproductive failure and other physical symptoms. In the mid-1970's, scientists at the B.C. Cancer Research Centre in Vancouver, found 56% of English sole in polluted Vancouver harbour had skin cancer.

In the five U.S. areas where fish cancer is highest, human cancer rates are higher than the national average. This has probably less to do with fish consumption than the fact the humans in these areas are exposed to the same carcinogens as the fish. In New York's Hudson river, which is laced with hydrocarbons, 80% of Atlantic tomcod have liver problems.

Though Canada's coastal waters are relatively unpolluted, much of the U.S. coastline is in trouble. Chesapeake Bay has lost one-third of its harvest of oysters, crabs and striped bass to pollution. In the Mediterranean, 95% of shellfish beds are contaminated and the pollution is getting worse.

According to John Horshberger, a scientist at the Smithsonian Institute, "One doesn't really know what health problems eating fish poses for humans, but one suspects that eating large quantities of Great Lakes salmon, one would develop the same problems as the rats did in Sonstegard's study." . . . Toronto Star, May 19, 1984.

Governments put out studies which Horshberger sneers at, by saying "their merely guessing." Toronto's pollution probe is asking the Ontario Environment Ministry to stop giving people guide lines as to what chemicals various fish may contain, because, "it gives people a false sense of security." The fish have been tested for a maximum of only 19 chemicals, when already, scientists have detected 470 and there are a total of 800 chemicals in the water, said probe researcher, Kai Millyard.

The fact is, that the technology exists to both, prevent and cure water pollution, as well as, all other kinds. Though this article is dealing with one aspect of pollution, a series is planned to deal with others. Even when governments and companies do stir themselves to act, they are, true to form, dealing with the symptoms but not the cause. According to McMaster University Toxicologist, Ross Hall, "Most agree that the problem with water is toxic wastes leaking into it, but they don't concentrate on how to stop it, they'd rather think how to treat the dirty water and in so doing, the dirty water becomes an acceptable fact." . . . Toronto Globe and Mail, May 20, 1984.

Though the technology exists to solve this problem, it will not be solved by governments, because they are trying to administrate the affairs of Capitalism and as such, kow-tow to the leading manufacturers who are polluting the land, sea and air. One may indeed wonder if the fact that Capitalists as individuals, are themselves liable to feel the effects of pollution too, would make a difference with the answer being that it doesn't. They are themselves, victims of the Capitalist system. It's the whole economic situation that has to be changed. For a business to remain in business, it has to return a profit, and in many cases, a constantly higher one. The more fully developed Capitalism becomes, the greater the competition between businesses for sales, hence profits. Therefore, there will be less and less budgeting for equipment they think they don't need. To install expensive equipment, such as a series of filters to trap these dangerous chemicals, may cut into profits, therefore they will not install it. As for government intervention - it would seem amusing if it wasn't so tragic, that the leading polluters find it much less expensive to sometimes pay a silly fine, than take steps to stop polluting the globe.

A Socialist Society once established, would first have to clear the horrible mess that Capitalism has left behind. The clearance of pollution would be a vast undertaking, but it would be accomplished. The next step would be to prevent it occurring, though the technology exists, one would find that production of wealth would be so vastly different that many of today's products would be no longer needed, therefore, in many instances, there would be no need to prevent pollution.

Socialism is the only answer to the world's pollution problems, as well as the the other major problems. If the earth continues to be polluted at its present rate, as it will, time could be running out. Better organize for Socialism now.

Ray Rawlings

THE CONCEPT OF LEADERSHIP

In the propagation of socialism one great barrier that prevents workers from properly evaluating their class position is the traditional approach held by them towards the concept of leaders and leadership.

Most workers consider that leaders, if rightly chosen, can serve their interests. Others, in the minority, remain skeptical, and think that leaders are self-serving, and are cynical about their efforts, and remain somewhat apathetic. But virtually all members of the working class, with the exception of socialists, accept without question that leaders are necessary and essential, and they cannot envisage a society without them.

When we explain our opposition to leadership, the fact that we have no leaders within our party, and that socialism will contain democratic administration and administrators but no leaders, we receive either an incredulous reaction and rejection on the grounds that we are postulating the absurd and impossible or an accusation that we are indulging in semantics and that the people we refer to as delegates are in effect leaders.

It is vital that workers realise that their misconceptions on this subject are aiding and abetting their own misery and enslavement, and that until they discard this subservient and humble political posture, they will continue to be exploited, impoverished, and massacred in wars because of the very conditions upheld by their so-called leaders, who exist only through the support and encouragement given them by their misguided followers.

Historically leaders have existed since the advent of private property and class society. The inequities that befall a subjected class as the result of the economics of a class divided system, which is tolerated by a politically unknowledgeable majority, creates a social void in which the proprietors seek their solution either through prayer, or in the endless quest under capitalism for a modern day Moses or political messiahs, supposedly endowed with expertise, ability and foresight, to lead them out of the morass of their poverty and lance into the land of "solved situations". And of course this never happens.

the introduction of the socialist attitude to leaders and leadership is evidence of an evolution of present day society. But sometimes there have been so-called leaders and great men, and capitalism has produced an abundance of renowned and famous leaders who have been both revered and periled. Notwithstanding all these appointed leaders not one of the major social evils of capitalism has been removed. Poverty, inequality, unemployment, dictatorial regimes and war are as prevalent now as they ever have been. In fact the possibility of total human destruction, through an atomic world war, has never been greater than at the present. Socialists are therefore justified in stating that the workers must support and wage of education and education through the leadership philosophy has been ineffective and erroneous. Capitalism, in conjunction with the leaders and the led, has brought mankind to a precipitous stage of development that in itself disqualifies all leaders and concepts of leadership from logical consideration as a method for solving social problems.

The capitalist ideology of leadership, together with all its entanglements, must be rejected by the working class. In its place workers must achieve their own emancipation through socialist education, and by so doing acquire both the ideas and knowledge necessary to elevate themselves into a position of being able to control their own destinies, in their own interests. No one can, or will, do it for them. Modern day masochists and demagogues are political careerists who represent solely the interests of the ruling class, and their own personal ambitions. The function of a leader, as the name implies, is to attempt to lead. Whether he really accomplishes this or not is open to debate dependent upon the given circumstances. In the majority of instances the leader reflects the attitudes of his following and in this sense the term "leader" is a misnomer. He is a leader from the standpoint that those that give him their support acknowledge his position of leadership, but at all times he must be careful that his attitudes and political positions are acceptable to those responsible for his initial election. Leaders of the working class democratically and logically appoint

their professed leaders, who then proceed to operate the system in the only manner possible - in the interests of the capitalist class, and the leader no or may not be aware of this. He possesses certain attributes that the workers mistakenly find attractive, and they naively think that he will be represented that and not the system - or himself. And the leader either consciously or otherwise must indulge in misrepresentation, in the land of the blind the one-eyed man is king.

The cult of leadership is not only essential to the preservation of capitalism but it provides a never ending excuse for its perpetuation. This is accomplished by the devious means of aspiring and competing leaders blaming their counterparts for current troubles, and in the process the capitalist system itself remains untroubled. Never is the accusing finger pointed at the system as the cause of social evils. It is always the dishonest, inept, or unaggressive leadership that is to blame. You are advised and enjoined to appoint honest leaders, those that "never tell a lie"; more capable leaders, those that have more superior qualities than their predecessors; and more dynamic leaders, those that "know how to get the job done, and the economy moving". And this type of trivia and tripe is purveyed by unscrupulous politicians, and some who perhaps may genuinely believe their own brand of nonsense. Unfortunately, to date, these notions have of course been accepted by voters.

The concept of leadership therefore enables the reformers of capitalism to excuse the failure of reforms by faulting the failure because it supplies excuses for the failure of reforms by faulting the various leaders who have failed in their tasks, but who would have succeeded if they had been better qualified - or so we are told. Capitalism always wants to get off scot-free and unscathed - and it always will until such time as the workers see through the hoax of the leadership myth. When as yet they have not realized that when they vote for elected concepts of leadership they are at the same time condoning capitalism and approving a system of exploitation. The recent United States election campaign generated all the usual accusations

and election made by the aspiring candidate, President Carter, against former President Ford. In essence, and by implication, President Carter claimed superior abilities and qualities - it was an impossibility to discern any fundamental differences between the actual programs of the candidates. Any differences were of a superficial nature and most certainly had nothing to do with working class interests. In the final analysis each candidate attempted to persuade the electorate that they possessed so-called superior leadership characteristics - their platforms were not as different as they would have had the voters believed. In fact during most of the campaign the main problem was to decide what exactly the position of the candidates was on the issues.

President Ford's term in office left the working class in the same basic position as when he took over, and this was to be expected. There was perhaps one exception. Towards the end of his tenure he attempted to produce a shot in the arm for a flagging economy, and failed. When he undertook the task of playing doctor to the American public by giving those who were willing a free shot in the arm with the ill-fated swine flu vaccine. Possibly this was the first time that they ever came up with a supposed cure for which there was no known disease. President Carter captured some votes no doubt because of his folksy manner and low-key personality, notwithstanding that some deaf T.V. viewers complained that they did not know what he was talking about because he did not move his lips sufficiently. Personally I was able to hear every word he said, and I still found it a problem to discover specifics - certainly none appertaining to working class interests. He made the profound declaration in February 1977, in answer to a child's enquiry, that he does not know the cause of wars. This portentous ill so far as success in maintaining peace is concerned, which is even more difficult to achieve when you don't know how wars start in the first place. In this regard, and with deep respect, we suggest the reading of our socialist literature. And incidentally, for our Tucson listeners, I am reminded to let you know that the official organ of the World Socialist Party, the Western Socialist, can be read at the Tucson Public Library, 200 South 6th Avenue, or the university

of Library, Serials Department, or direct from our Lead Office in
Boston, Mass.

Socialists of course are not concerned with personalities and lots. You could
have men and women with the brains of an Einstein, the ethics and compassions
of Jesus, and if you will, the knowledge and economic genius of a Marx, and
if they were given the job of running capitalism, try as they might, they could
never get it to operate in the interests of the working class.

Individuals or organizations that claim ability to lead cannot serve the work-
ing class because this very approach represents the antithesis of socialist
revolutionary philosophy. It implies a working class without socialist under-
standing. If workers can be persuaded to support a leader because of his prom-
ises, or because of his oratory prowess, or because of his dynamic personality,
then it is an indication that they do not know how to solve their problems.
In this regard both the leaders and the led have something in common. Workers
lacking socialist purpose and direction remain susceptible to all forms of
incorrect and unscientific thinking that can lead them into the hell-camps of
a Hitler or place them at the mercy of charlatans and political shams. Leader
unfailingly will be making their appearances and 'doing their thing' as long
as the workers remain receptive and politically dormant.

Because in essence the belief in Leadership, and the hero worship and idolatry
that accompanies this social sickness, is indicative of political passivity.
Workers are prepared to allow others to do their thinking for them, they relin-
quish their own rights of independent research, and forego the administration
of a true democracy.

There is most certainly a difference between a delegate and a leader. There
are no leaders within the World Socialist Party for the simple reason that the
membership would not tolerate such a creature. The next question is - why not?
and the answer is, because of the knowledge of the membership. Within a socialist
Party, or for that matter under socialism, the membership of the party or the
members of a socialist society, immediately and consciously control the

vidual or group of individuals can usurp power or authority because of the numerical quality and strength of the majority. Once the majority achieves for itself the knowledge and understanding of socialism each individual has attained a standard of thinking that rejects completely the concept of leadership. Delegates are appointed to carry out the wishes and instructions of the majority, and they can operate and function to the best of their ability within this framework. But let them transgress, and they will be corrected, and let them persist, and they will be democratically voted out of their position. The membership democratically controls, and the delegates carry out the wishes of the majority accordingly. "Leaders" cannot survive in such an environment. Under socialism, a new system of society wherein the means of production and distribution will be owned in common and democratically controlled by and in the interests of society as a whole, the principle of delegation of function will of course be applied. With a society that is classless, with no rulers and no ruled, administrations without government, delegates without leaders, man's true emancipation will have been accomplished.

Socialist education is therefore the substitute for leadership. Once the working class have this indomitable asset in their possession, they will be off their knees in subservience, and the capitalists and the leaders will be off their backs as parasites!

We can make it happen - peacefully and legally. Take the first step by contacting us. Your questions and comments will be welcomed - your financial support also, if you can. In any event, let us hear from you.

SAMUEL LEUNG
WORLD SOCIALIST PARTY OF U.S.A.

Politics

Every so often the worker is invited to the polling places to elect a government for the term to follow. At such times he is an important person — the salt of the earth, the backbone of the nation, the mainstay of civilization. With the compliments of this or that political party his baby is kissed, his hand is shaken, his back is slapped, his ego is catered to and the floodgates of oratory are opened to deluge him with emotion-packed words arranged to suggest that they mean something. Whatever his wishes may be — from the distant moon to the lowly carrot — they shall be granted.

It is a beautiful and inspiring sight. Men of stated worth, whose talents and virtues are repeatedly affirmed in all the important journals, imploring that the worker deliver his vote to them. Billboard signs, newspaper advertisements, radio and television programs, garden parties, mass rallies, volumes of verbiage, all designed to ensure that he does the right thing.

And he does.

Then comes the morning after. The signs are taken down. There is room in the important journals for more sporting news. The candidates congratulate each other. The oratory is ended. The babies are unkissed except by their mothers. The moon fades with the dawn, but still hangs high. The carrots remain in the mails. And the worker turns up on the job at the usual time to continue the business of working for wages.

All is normal again and one of the contending political parties has received a mandate from the electorate to keep it that way.

That's how it goes. Lower income taxes become a substitute for higher wages. Increased old age pensions struggle to keep up with higher prices. A national health plan takes the place of local and company plans. Measures of little merit replace measures of little merit.

It doesn't matter what condition the world is in. There may be a boom, a depression, or a war. There may be masses of people overworked, underfed, or dying violently. There is a shortage of politicians, amply provided with funds, preying on the

guiltibility of the populace by insisting that there is nothing wrong with society that cannot be cured by a little patchwork here and there. They may make their appeals to "the People," or to "Labor." They may in some cases believe the things they say and they may if elected bring into effect some of their promises. But however impressive and down to earth their efforts may seem, they never succeed in making the existing system of society fit to live in except to the parasite class and their principal protectors and bootlickers.

The game of politics, for all the sham, the vaudeville, the bombast, the empty promises so often associated with it, is a serious game. Vast sums of money are poured into it and these sums are not provided by the workers. The workers are not usually well supplied with spare cash and they are not in any case very much interested in politics. Their interest is limited mainly to giving ear to the commotion created at election time and deciding in favor of the candidates they think have given the best performance. The vast sums of money that are used to din from all directions the superiority of certain programs, policies and candidates are provided by — the property-owning class, the capitalist class, and they are not provided because of any thought that in this way the interests of society may best be served; they are provided in the expectation that only their own interests will be served even though these come into serious conflict with the interests of society.

The capitalists have special material interests that cause them to have differences among themselves and these differences result in the existence of two or more political parties in most countries. But in one thing above all others they are united and that is in their support of parties that stand first of all for the continued existence of capitalism. They are prepared to sanction a generous outlay of attractive promises and political horseplay for the approval of the workers, since it is necessary that this approval be obtained, but whatever the politicians do to get themselves elected they cannot hope to retain the support of the capitalists if they

allow the suggestion to enter into their activities that capitalism is not the best of all possible systems of society. Needless to say, they are careful to protect their sources of campaign funds.

From all this it must be clear that the capitalists are far more aware of the importance of political action than are the workers. They sponsor and finance vast campaigns to ensure that governments are formed that will protect their privileged position. So great is their interest that in all modern nations they elected not only the government but also the greater part of the opposition. This leaves the workers with little of prominence to choose from other than the various parties which, with slight differences dictated by sectional capitalist interests, all represent the capitalist class.

But there is an alternative. It is not necessary for the workers to continue supporting parties that represent interests opposed to their own. They can when they choose look beyond the noise and desert that draw their attention at present. It will require some interest in politics. It will require some thought and study — far more than is now shown. But every moment of it will be worth the effort, for it leads unerringly toward a system of society that will rid mankind at once and for all time of the terrors and uncertainties that are so much a part of working class life under capitalism.

Socialism is the alternative. Its introduction means a change that will make the world a fit place for humans to live in. Most people today oppose Socialism because they do not understand it and are influenced by the sneers and misrepresentations instigated by the propaganda of present society. Steady and knowledge will change that attitude and will teach the workers that capitalism is not worthy of support no matter what party speaks in its name; that for them only Socialism is worthy of support.

WHAT IS SOCIALISM?

If you work for wages it is not socialism. If goods and services are sold in the market place with a view to profit it is not socialism. If there is any kind of government over people it is not socialism. Unless each man, woman or child in the world has free access to all goods and services it is not socialism.

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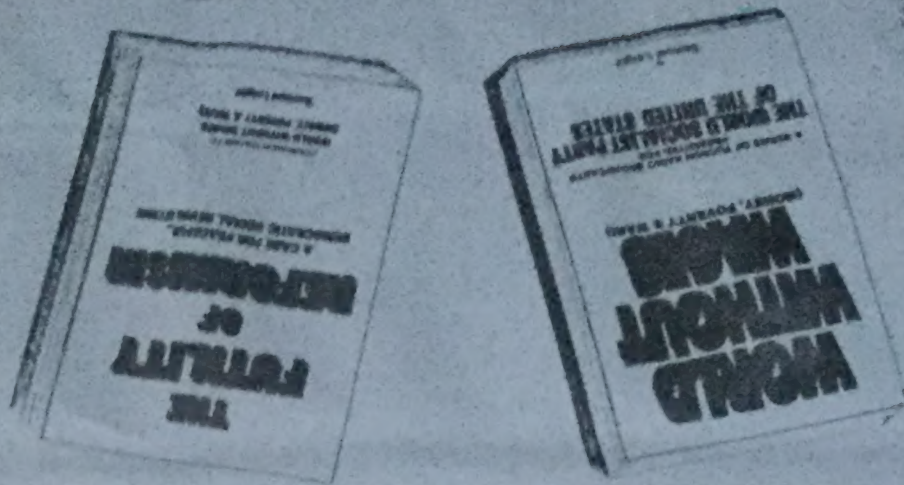
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